



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

A DEFENCE OF ARISTOCRACY: A TEXTBOOK FOR TORIES. By Anthony M. Ludovici. London: Constable and Company, 1915. Pp. xii, 459.

This book was completed in the spring of 1914, but the author, who has been on active service since the war began, has left it unaltered, in the hope that 'its sharp and definite point of view' may suggest some reconstructive ideals after the war. And indeed, in spite of the excessive laudation with which the book was received by the Catholic clique in the London press, it is a noticeable and individual piece of work. It reveals wide and unusual knowledge—with some startling lacunæ; bold thinking, with lapses into childish superficiality; and a keen sense of language, which yet permits such pomposities as: 'The Royal Psalmist' and 'The presbyopic sage.' The author's thesis is that the vigour and order of civilisation can only be preserved by the rule of exceptional men; 'the lucky strokes of nature,' the 'examples of flourishing life,' whom he terms Aristocrats. Further, that the development of an Aristocracy, demands long tradition, close inbreeding, with an occasional cross, and rigorous selection, both in eliminating and incorporating certain elements in the life of the community. Mr. Ludovici, in his choice of examples to prove these contentions, literally ranges the earth from China to Peru, citing both Confucius and the Incas, and views Greece and Republican Rome, and the Laws of Manu, through the rosiest glasses. He scorns the economic interpretation of history, and becomes frankly amusing when he 'polishes off' the Socialist case against accumulations of wealth, irrespective of the uses to which they are put, in a couple of pages. Yet no Socialist could bring a stronger indictment than he does, in his analysis both of the methods of recruiting the British peerage, since 1688, and of the shortsighted, slipshod greed, with which its incomparable opportunities for leadership were frittered away, and its responsibilities abused. 'The exploitation and cruelty of modern capitalism, began on the land'; and 'Success in trade, like success at law, is absolutely no criterion of ruler quality, nor of taste: on the contrary, it is more often the proof of the reverse of these two possessions.' He remarks of the Luddite riots in 1811, that the governing class never seems to have dreamt that 'there was a psychology of the question, a sociology of the question, apart from its surface aspect, as a blow to prosperous industry and commerce'; and he exposes the sordid mo-

notony and sick ugliness of the only life open to most of the industrialised proletariat. His statistics of the amount spent on education by the government, previous to the Act of 1870, are illuminating, in view of the present agitation for 'economies' in this department. He strikes hard straight at three quarters of the English (and English-speaking!) press: 'According to the Puritan, you can perpetrate any piece of literary or intellectual vulgarity in your books, so long as you do not refer, save with horror, to the joy and beauty of sex.' The account of the systematic impoverishment of the English people's physique and spirit, by a lowering dietary, since the Puritan Commonwealth, is carefully documented and interesting. Mr. Ludovici's quite Italian emphasis on personal beauty as an inherent quality of the true Aristocrat, sometimes leads him into gross errors of taste, and his androcentric point of view ignores free sexual selection by women and voluntary conscious maternity as factors in strengthening and ennobling a race. But, the last chapter is fine and memorable, with its definition of culture, and its plea for 'independence of thought and deed that does not mind, for a while at least, incurring the suspicion even of disreputability or dirt,' and for vigilant discrimination.

F. W. STELLA BROWNE.

London, England.

THE SOUL OF EUROPE. By Joseph Mc Cabe. London: Fisher Unwin, 1915. Pp. vi-1407.

It would be difficult to find any better book than this to act as a counterblow to the stream of imbecility that flows from both belligerents through their respective newspapers. Mr. Mc Cabe begins his book by an analysis of what the Germans call the "German soul." It is scrupulously fair and accurate—though in some respects too favourable to Germany. Thus he ignores the great efforts that were made in Europe to satisfy the German demand for expansion before the war. The very able summary of each European nation does not shed much light on the reason why Europe should have an European soul—why, for instance, I feel less of a foreigner when I land at Calais than when I land at New York City—nor does he assert any such doctrine. For Mr. Mc Cabe, as for Aristotle, each human soul has "infinite plasticity"; it is moulded not even by climate so much as by the